Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh

Year 30

July 2025

ssue 1



Cover Page



The cover page picture of July 2025 of Vedanta Sandesh is a beautiful photo of the shy & colorful 'Indian Pitta'. It is locally called as Navrang, meaning the nine-colored bird. Its scientific name is Pitta brachyura.

This bird has long, strong legs and a stout bill, a buffy crown with a black stripe in the middle, a black eye-stripe, and and buffy underparts with bright red on the vent. Upperparts are green, with a blue shoulder patch. It is usually seen foraging on forest floors with thick undergrowth, catching insects in leaf litter. This bird is vocal, giving its characteristic two-noted whistle call at dusk and dawn. Indian Pitta is native to the Indian subcontinent. It breeds in the forests of the Himalayas, hills of central and western India, and migrates to other parts of the peninsula in winter.

Getting an opportunity to see & hear it in the shrubby forests is indeed a wow experience and thus is an Aranya Vibhooti, that which spontaneously makes us remember their awesome divine creator.

Om Tat Sat Om Namah Shivaya





Vedanta Sandesh

July 2025

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Editor Swamini Samatananda Saraswati



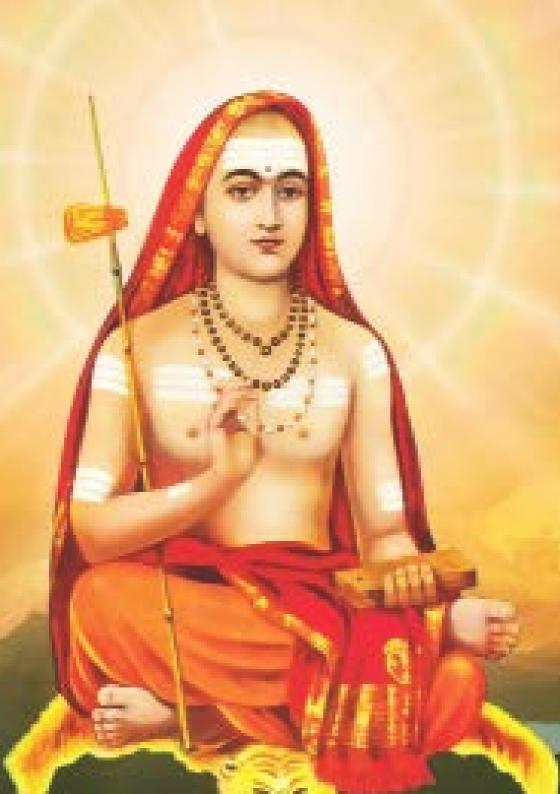
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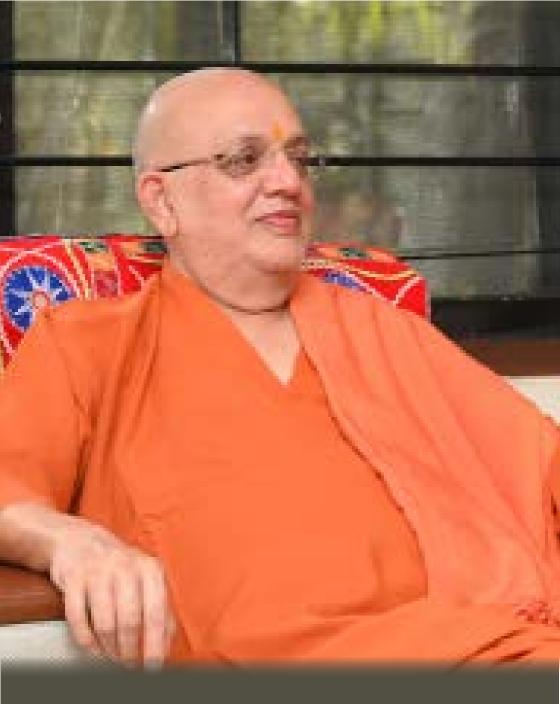
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न गच्छति विना पानं व्याधिरौषधशब्दतः।। विनाऽपरोक्षानुभवं ब्रह्मशब्दैर्न मुच्यते।।

A disease is not cured by merely repeating the name of the medicine, without taking it. Similarly, without direct realization, none can be liberated by a mere utterance of the word 'Brahman.'





Message from Poojya Guruji

MIND IS LIKE A FIELD

s we sow, so we reap" - this timeless truth echoes the 13th chapter of the Bhagavad Gita, which declares, "This body is called a Kshetra, a field." While many traditions, including some within India, claim that destiny is shaped by external forces or divine will, the Vedic sages boldly affirmed that life is an inside-out journey. This revolutionary insight - that we are the authors of our own stories - became the bedrock of Sanatan Dharma.

Different Perceptions

Why do some see beauty and divinity in every aspect of life, while others view existence as a battleground of good and evil? Why do some



people credit profound human achievements to mysterious aliens, overlooking the potential within? The *Upanishads* clearly proclaim that the entire universe is pervaded by the Divine (as in the *Isha Upanishad*), and the **Mahavakya**s go a step further: *Tat Tvam Asi* — *That Thou Art*. We are not just small, separate beings but expressions of the limitless Divine itself.

<u>Is a Limited Mind a Handicap?</u>

Yes, we appear as limited individuals.

But this limitation isn't a handicap; it is the very tool we can use to transcend. Right understanding and education can help us recognize our hidden capacities and awaken to the infinite. But how do we move from limitation to liberation? The answer lies in understanding the mind.

Impressions are like Seeds

The mind is consciousness in a mani-

fested form - like a torch

illuminating the space of perception, thought, and imagination. It allows us to understand the world and ourselves. We form judgments, develop preferences, and

create emotional bonds - all by the mind. These mental impressions are like seeds we plant. They grow into desires, which drive our actions, which in turn shape our experiences. Thus, our joys and sorrows are not imposed by fate; they are self-created. In truth, we are the masters of our inner world.

Consequence of Likes & Dislikes

At first, this cycle of preference and reaction may seem natural, even harmless. But it comes with a hidden cost. Likes and dislikes don't just shape our emotional landscape - they also

bind us. Attachment and aversion narrow our vision, giving rise to fear, anxiety, and internal conflict. Ironically, we use our intelligence to create a limited world and then suffer within it.

Conclusions & Intelligence

Worse still, strong opinions and conclusions halt our intellectual growth. When we decide that something is definitively good or bad, we stop exploring further. Inquiry dies, and along with it, our openness and humility. Ideally, knowledge should be a path to timeless truth, but instead, we settle for temporary comforts and partial truths. Our limited goals and quick judgments suppress the very intelligence we're meant to cultivate.

Destiny is of our own Making

Over time, this results in a conditioned, reactive mind rather than a reflective, inquisitive one. We may succeed in acquiring what we like, but because all things are perishable, we remain in a constant struggle - not because of divine decree, but because of our shallow conclusions and restless desires.

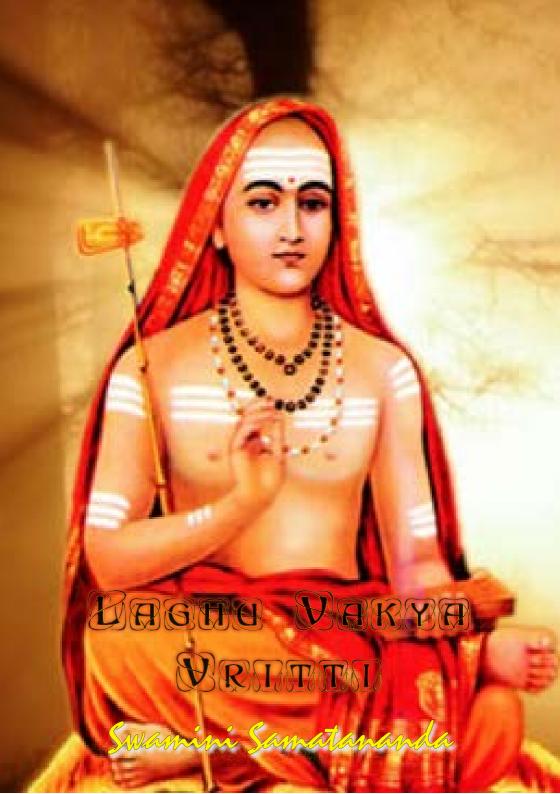
Realization is by Negation

Ultimately, the mind is a tool. We can use it to create a life of emotional turbulence, diminishing insight, and fleeting pleasures. Or, we can refine it into a calm, intelligent, and open vehicle

- one that seeks what lies beyond mental constructs. Such a mind doesn't stop at surface-level truths but goes on until it recognizes the eternal and unchanging reality - that which is not a creation of the mind. Negation of the untruth is the way to the direct realization of that which is - in & by this very mind.

No wonder the *Gita* calls the mind a *Kshetra* - a fertile field where what we sow, we shall indeed reap.





Laghu Vakya Voicci



Introduction

LAGHU VAKYA VRITTI

1 ntroduction

Laghu Vakya Vritti means a short exposition or commentary on the Vedic Statements i.e. Mahavakyas. It is written by Sri Adi Shankaracharyaji and consists of eighteen verses. This brief yet profoundly deep text aims to reveal the implications of the 'Maha-Vakyas' the great Vedic statements which point out the unity of the in-

dividual Self and the Supreme Self. There are two kinds of statements in the Vedas. One is Mahavakya and then there are other statements which are supportive statements which lead to the message of the Upanishads. They are called the Avantar Vakyas. Even though there are a number of Mahavakyas in the Upanishads but for the purpose of elucidation, Vedantic Schools have mainly selected four Mahavakyas, one from each of the Vedas.

1. Pragyanam Brahma: Consciousness is Brahman. Aitereya Upanishad-Rig Veda.

2.

Tat Tvam Asi: Thou art
That. Chhandogya Upanishad-Sama Veda.

3. Aham Brahmasmi: I am Brahman, Briha-



daranyak Upanishad Yajur Veda.

Ayam Atma Brahman:
 This Self is Brahman
 Mandukya Upanishad
 Atharva Veda.

Mahavakyas are sentences which reveal the main message of the Upanishads and Vedanta. They are 'akhandarth bodhakaani vaakyani'-statements which reveal non-duality. Akhand means where there is no division. In spite of all the multiplicity in the entire creation there is one non-fragmented reality which is the essential substance of one and all. Awakening to the state of one non-duality between the Jiva and Ishvara alone is Moksha. Although awakening to the state of non-duality is

the essential human goal of liberation but at first it is equally important to understand the diagnosis of the state of limitation and bondage.

Diagnosis of the problem:

An individual Jiva is ignorant of the Real nature of the Self and Ishvara.

Not only is the Jiva ignorant but there is a misapprehension of the Self and He or She sees the Self as a small, limited and fragmented being whose contentment lies in the acquisition of the objective world. Ishvara too

is seen as a separate entity but with more powers and potential to gratify the needs of the limited Jiva. Thus, there is a triad of Jiva-Jagat-Ishvara, a clear case of fragmentation and limitations. In our understanding of trying to get contentment from various sensory experiences we end up becoming eternal seekers in the world outside. Life after life we continue to be a wanting being. Yet contentment lies somewhere beyond the horizon. So, there is a dire need to relook our fundamental convictions of life. There is definitely something fundamentally very wrong. The fact that we are engless-

and security in the world outside and in spite of having acquired umpteen

ly seeking contentment

Appreciate Bondage deeply

number of experiences life after life and yet we are still ungratified and thirsty for more is proof enough that there is something fundamentally very wrong in our philosophy of life. The truth is that we are just blindly following the world and its ways. So, definitely a serious thought needs to be brought about. We are taking our limited and fragmented

existence for granted. When we question this state of existence we come to realize that there has been a big fallacy in our understanding of life and my self. Ironically this is all based upon a premise that is totally imaginary and superimposed just as the existence of a snake is

superimposed on a rope. The Scriptures are saying this is a dream world.

Having established this case study the objective of all Vedantic study is to negate this misapprehended duality, fragmentation and sense of limitation and then to realize one's identity as the one non dual and limitless reality. That which the Upanishads reveal as Satyam-Gyanam-Anan-

tam Brahma. The oneness

between the Jiva and Ishvara. Interestingly and amazingly for the realization of this unfragmented truth it is not required for the multiplicity of the creation to be absent. The beauty of

the Essential Truth is that It revels in its glory in spite of the creation, sustenance and dissolution of the entire creation. This awakening is the natural goal of a Jiva who has lost his or her way in the journey of life. Once a seeker is mentally ready for this knowledge by having purified his mind of various worldly conditionings, he enters the portals of Vedantic knowledge.

The study of Mahavakyas:

The Mahavakyas taken from each Veda fascilitates the study through a logical, systematic tradition or Parampara. The methodology in every Upanishad may vary depending upon the level of the student, the funda-

mental realization being the same. They symbolize the ultimate truth.

The beginning of this process of knowledge by the Mahavakyas is by Viveka (discrimination) alone. The journey begins at the level of duality and culminates in non-duality. The Scriptures do not ignore the individual Jiva but they begin by seeing the reality of the jiva. Today I am a limited individual. I am identified with my body mind and intellect and seek gratification from outside.

nomenon. A universal moha. So our study has to start from this level of moha and aviveka. Having diagnosed and accepted where we

This is a universal phe-

stand today the Scriptures and our Masters compassionately lead from adhyaropa to apavad (from super imposition to negation) ultimately culminating in oneness between Jiva and Ishvara.

This awakening is possible only in human birth. A human being alone has the capacity to not only be conscious of the world but also be self-conscious. With a goal clear in the mind and a a sincere faith towards the Scriptures and Sadguru one can discover the core truth of the Self. This is a profound blessing.

In this title of the subject 'La-

ghu Vakya Vritti' Laghu-means 'small'. Vritti means commentary or explanation. The Revered Acharya is giving us a commentary on one of the Mahavakyas. In this he has taken up the Mahavakya 'Aham Brahmasmi' for study.

How one can get liberated by this knowledge from all sense of fragmentation and sense of limitation, this is the subject matter of all Vedantic texts and so also Laghu Vakya Vritti.





THE ART OF MAN MAKING

Il four types of devotees described in the last talk are recognised by the Lord as noble souls: "noble indeed are they all". Even those who adore and worship the Lord for material gains are noble in as much as they have some faith, even though it is a blind, uncreative, stagnant belief. But among them the wise is "considered as My very Own Self", for he is "established in Me alone as his highest Goal";

The Art of Man Making

meaning, that the wise man of realisation has entered the State of God-Consciousness.

While paying the highest encomium to the Man of Self-realisation, Krishna also pays compliments to all other types of devotees not only the sattwic and the rajasic but even the tamasic by openly declaring "noble indeed are they all!"

To indicate how rare and unique yet is the wise man of full realisation, Krishna exclaims, At the end of many births an intelligent man takes refuge in

Me, realising that all this is Vasu-devathe inner Self.

Be a Man-man, not an animal-man

The Art of Man Making

Unique is such a great soul. Spiritual thirst appears in the bosom of only a fully evolved man. Though physically we all have the form of man, we, among our-selves, represent different grades of man: the stoneman, the vegetable-man, the animal-man, and only a rare one lives controlling his mind's whims with a steady discriminative intellect, as a real man-man. The spiritual quest and need for true religion come only to a fully developed man-man.

To evolve to the state of man-

man, it is indeed a long way from the inert stonelife, into the unicellular organism, the plant, the animal and ultimate-

> ly, man. True, therefore, is the state

There is no becoming, just knowing ment, "at the end of many births an intelligent man takes refuge in Me"

Surrender and dedication are not true and

intense until the seeker gains the direct transcendental experience of the Self Divine. Realising that all this is Vasudeva the innermost Self in us, the wise man gains a total identification with the Self in him', which is the 'Self in all.

No doubt, such men of full realisation of the Self are rare; they are unique. This represents the superman-hood, the State of God-Consciousness. It represents a stage where-in the process of evolution finds fulfilment. The individual has reached the acme of evolution. The man in the seeker has

discovered and has become God. What obstructs us from realising this universal Presence every-where,

within and without us? Why are Men of Realisation so rare and so unique? The Geeta Acharya points out, Deprived of their discriminative Intelligence by this or that desire, following this or that rite, (they) devote themselves to other deities, as direct-

ed by their own temperaments.

Men are constantly tickled by their desires to act and often a powerful desire "for this or that" can temporarily veil their discriminative intelligence. Every man has silently regretted, sooner or later, all such

The Art of Man Making

actions. When a passionate desire to gain some object of pleasure arises, the storms of thoughts whistling through the mind eclipse the light of discrimination in the intelligence. Without logic or reason, like an unintelligent animal, such a man runs amuck, planning and seeking, exerting and striving to fulfil his desires.

He serves the 'deity' who will help him in his desire-gratification, and faithfully follows the ritual prescribed to propitiate that special 'god'. We observe that in the world,

each one of us courts those who can help us in fulfilling our desires. In this maddening preoccupation with the gratification of over-ris-

ing waves of passionate desires, we seek their fulfilment.

The quality of one's desires is determined by the type of vasanas in us. These desires determine the type of 'deity' we choose to worship. A politician, a businessman, a doctor, a lawyer, in order to achieve success, will all seek the help of different 'powers' "ruled by one's own nature".

Such persons whose personality vitality is so completely dissipated will have neither the urgency for spiritual enlightenment, nor the patience to strive for self-mastery.

Distracted by the passing worldly enchantments, they waste life's dynamism

The Art of Man Making

and energy in acquiring, possessing, multiplying, hoarding, enjoying and fattening and, in the process get exhausted, disillusioned, weary, diseased. In the end they crawl into their beds to suffer and to die! What a pity!!

It is under the total force of millions of such lives of fruitless quest in the sense-world that one grows to feel the utter emptiness of it all and comes to demand the spiritual experience of Infinite Bliss, and the sense of total fulfilment.

The powerful desires for sense-gratifications and worldly achievements in us drive us to seek and surrender worship and propitiate "worldly powers". It is only when the vasanas are exhausted that the desire-erup-

The Art of Man Making

tions end. Then the mind is peaceful and is more readily available for the deeper meditations. Through meditation the seeker awakes to realise "all this is Vasudeva the innermost Self". No doubt such a great soul is unique.



Jivanmukta

Wandering In Himalayas

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The Eternal Mystery of Manasa

Excerpts from the Travel Memoirs of Param Poojya Swami Tapovanji Maharaj

JIVANMUKTA

here is an old and well known saying in North India: "Who can find access to Manasarowar? There is rains down snow without clouds." "To rain down snow without clouds" is as impossible as a child being born without a mother. The figurative statement only emphasizes the idea that there is constant snowfall in the area. But some people take it as suggesting the

Inamulta

remarkable abruptness of snowfall around the lake. A person may be basking in bright sunshine out of doors, then retire indoors to have a spell of rest and a little nap. When he comes out again, he may find the same bright light and the same clear sky but discover that the land all around him has undergone a vast change. As far as his eye can reach, the earth is covered with snow. Where has the snow come from? The man has not seen the clouds gatherings; he has not seen the snow falling or the clouds dispersing. Everything has happened so

quickly, so quietly. In the circumstances, one may be tempted to think that there in the holy region of Manasa it requires no clouds to rain down snow. Whichever be the correct interpretation,



the lines undoubtedly express the fact that it is a region of frequent snowfall.

This region of snow and ice, lying beyond the snow-cold heights of the Himalayas, was, at one time, totally inaccessible to the common man. It remained the land of the Gods and perfected beings. Ordinary mortals dared not then venture into the region, even in imagination. But in the course of time, its inacessibility ended, and sadhus with great physical prowess and powers of endurance began to embark upon the adventurous journey to Mt. Kailas. It was during the transition from the wholly inacessible to the hardly accessible stage that I made my first journey to the abode of the Gods. During that first journey in 1925, I had to encounter several unavoidable dangers and

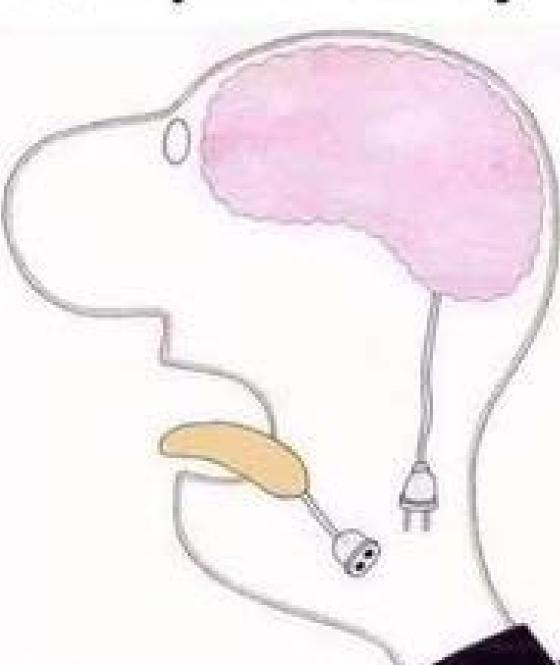
difficulties. At times I was face to face with Death itself. But during the second pilgrimage in 1930, the difficulties of the journey had become fewer; food and drink were now available in places where they were unavailable before, either free or for mon-

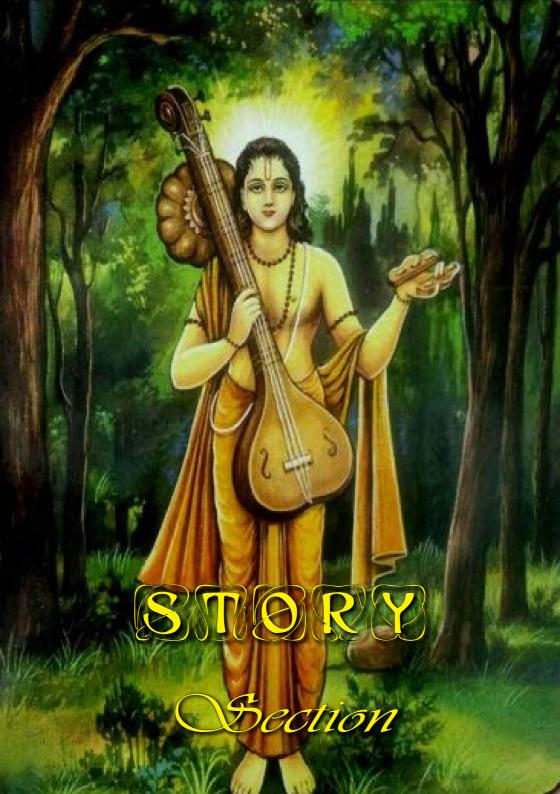
ey. Communication had become easier, and larger numbers of people were on the move either direction along the route. Nowadays, along all the routes to Kailas and especially along the Almora route, conveniences are steadily on the increase and the hardships on the decrease. Compared with the other routes, the Almora route is naturally easier and less taxing.

On account of these natural facilities and artifically contrived conveniences, this route is becoming more and more popular as years pass; yet even today a journey to Kailas is no joke. However, it can be predicted with confidence that before long the route will become less difficult still. Already, travellers imbued with a spirit of exploration and research have conceived the idea of converting the extensive plain of Varka (or Parka) in the Kailas valley into one vast airport! But let us leave all that to the future.



Make sure it's connected before you start talking.





RISHI GAUTAMA CREATES RIVER GODAVARI

age Gautama was gazing at the land below and the sky above. Both halves had become dry. Neither were clouds drifting nor rivers flowing. Only a drought was spreading like a plague. Like the tongue of Kali, sucking every drop of water. As life around him began turning into dust, Gautama invoked Varuna. 'Bhuloka is dying. Why have you forsaken us?' 'I

am helpless.' The water deity sighed. 'Indra is the god of rains. I cannot intervene if he is withholding his grace.' 'Can't the soil give us what the sky will not?' Varuna nodded. Soon, Gautama's hermitage at Brahmagiri was blessed with a lake that carried an endless supply of water. Hundreds began flocking to its shore and filling themselves to the brim. Gautama and his wife, Ahilya, made arrangements as their land

turned into a settlement. A single reservoir had bound together countless lives. Countless homes. Thus, twenty-four years elapsed but the drought persisted. Standing by the edge of their lake, the



sage smiled. 'It's a bliss to see everyone so content here.' 'Indeed,' Ahilya agreed. 'I hope none of them leaves. We can all thrive together.' 'We surely shall. Civilisations have always sprung by rivers and this shall be the same. Once they ...

He paused. The sky was drizzling. Its blue was turning black. Clouds were swelling up. Lightning and thunder tore them open and a torrent swept the drought away. Jealous of all the merit Gautama was earning by sheltering so many, Indra had suddenly released rain. With the lake no longer needed, the families began to leave. Gautama and Ahilya watched like a pair of old birds as their nests turned empty one by one. All by themselves now, they looked at their deserted oasis. Had it all been a mirage? 'Why didn't you stop them?' she asked. 'It's natu-

ral law,' he replied. 'Those who come must also go. We were wrong to believe that we could hold on to them.' Only a group of hermits lingered on, terrified that Gautama might curse them if they tried to depart. 'He must surely be displeased with everyone abandoning him,' one of them whispered. 'We are the last ones. All his wrath will fall upon us.' 'What do we do?' the others queried. 'I have thought of something. I know it will work.' The next day, Gautama spotted a feeble cow grazing in his fields.

Devouring all his barley. As he yelled at the animal, the hermits joined in. 'She will not budge like that,' they said. 'You will have to shove her out.' The sage walked up to the cow and poked her with a blade of grass. 'Move.' The animal collapsed, dead. Before Gautama could realise what had happened, the hermits crowded around the lifeless body. 'What have you done?' 'You have killed a cow!' 'This is a disgrace for all Brahmins!' 'How could you do that?' Gautama stood confounded. Unaware that this was a trick devised by the hermits, he tried defending himself. 'I barely touched her. This makes no sense.' But the hermits were shaking their heads.

'This is sacrilege. You have tainted yourself and your clan. Tainted this place now that bears the weight of a dead cow. We can no longer live here or we shall be ostracised.' The sage nodded. 'That's true. You can leave whenever you wish. But do tell

me, how do I make amends?' 'Pray to Shiva,' the hermits urged and bolted. Gautama began meditating upon a lingam and soon the Destroyer manifested. 'You ride the venerable Nandi, Mahadeva,' he said, lowering his eyes. 'Will you forgive me who has killed a cow?' Shiva smiled and plucked a strand of hair from his head. 'Take this, Gautama.' 'It's wet.' 'Yes. Flushed with the remnants of Ganga. Place it next to the

my sin, Mahadeva?' 'All will be well.' As soon as the sage placed the hair next to the cow, a stream issued from it. Jets of water were surging from the strand and carving a basin. As the fountain gushed, it spilled

animal and all will be well.' 'But

Rishi Gantama creates.....

over the carcass and brought her back to life. 'You are alive!' Gautama raved, embracing the animal. 'I am but an illusion,' she said. As that waterbed stretched further and further, the cow revealed how the hermits had deceived him. Filling his palms with water from that stream, the sage laid a curse upon them. 'Those hermits will be reborn as cheats and liars and herald the onset of Kali Yuga.' Unlike Ganga, which was watering the north, this river coursed south. Brought down by Gautama, it was called Gautami Ganga, but acquired a beautiful mononym. Godavari. One who grants water.





Mission & Ashram News

Bringing Love & Light in the lives of all with the Knowledge of Self





Online Vedanta Classes













































Blessed by the presence of Lord Shiva



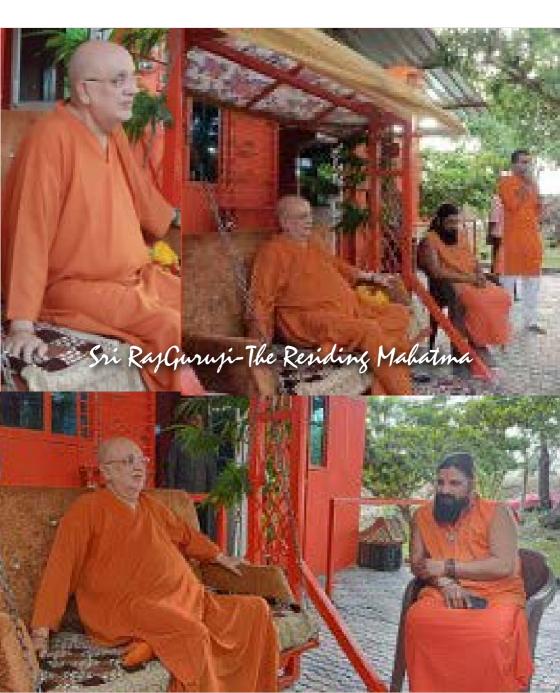






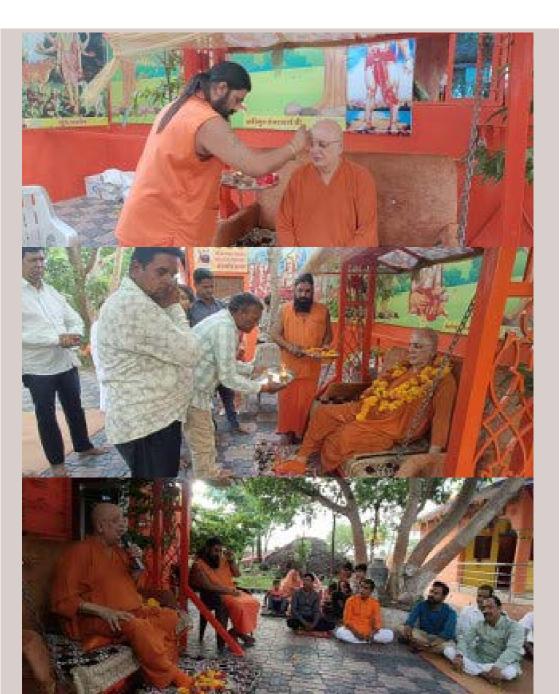






ASTRAM











ASHRAM



Karmayof se Karmotkarsha



ASTRAM DEWS





Daily Class (Ch-3) of
Bh Gita (Shankar Bhashya)

@ Vedanta Ashram, Indore
Poojya Guruji Swami Atmanandaji

Celebrate Guru Poornima

@ Vedanta Ashram

@ The Lotus feet of Poojya Guruji

Swami Atmanandaji

on 10th July 2025



Online Vedanta Class

On Tattva Bodha - Pravachan & Meditation

By P. Swamini Amitanandaji

Every Saturday (4.00-5.00 PM)

on Google Meet

Online Weekly Satsang

Pravachan (Gita 7), Chanting & Meditation

By P. Swamini Samatanandaji

Every Sunday (4.00-5.00 PM)

on Google Meet

गीता ज्ञान शिविर (आवासीय)

11/08 से 16/08/2025

16 अगस्त शिविर समापन पुवं श्रीकृष्ण जन्माष्टमी उत्सव

विषयः शीता अध्यायः ६ (ध्यागयोग)

गीता प्रवचन ध्यान / पूजा संस्कृत एवं स्तोत्रपाठ़ अजन एवं प्रश्नोत्त्रशी सांस्कृतिक कार्यक्रम



पूज्य गुरुजी स्वामी आतमानन्दजी शह -आयोजक स्वामिनी अमितानन्दजी श्वामिनी समतानन्दजी श्वामिनी पूर्णानन्दजी

आत्मशंश्यां मनः कृत्वा न किंचिदिप चिन्तवेत

स्थानः वेदान्त आश्रम,

शुदामा नगर,

इन्दौर

LATERNET WEWS



Talks on (by P. Guruji):

Vídeo Pravachans on YouTube Channel

(d (lick here)

GITA / UPANISHAD/ PRAKARAN GRANTHAS SUNDARKAND / HANUMAN CHALISA SHIV MAHIMNA STOTRAM / CHANTING MORAL STORIES ETC

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